He is the Supreme Lord of Nature, and of every Power belonging to it: He can command the Assistance both of free and necessary Agents, and by an imperceptible Influence dispose and put into Motion those subordinate Causes, whose Concurrence will best accomplish any Purpose which he is determin'd to bring to pass.

But it may be ask'd, How shall we distinguish these Providential Appointments from the Ordinary Occurrences that befall us? By what Rule must we judge, *when* the Hand of God is in any Event, and *when* it is a Matter of common Course? Must we be guided in this Case meerly by the Success? Must we look upon those as most favour'd by GOD, who are most fortunate and thriving, and ascribe the Advantages they enjoy to GOD's peculiar Interposal in their behalf? This is a Pretension indeed which has been often made, as well by the Enemies as Friends of GOD, and by none more than the Authors of that Confusion with which this Nation was so long distracted, and to which the Deliverance of this Day put a happy and a glorious End. They succeeded in their base and bloody Attempts, which emboldened them to style the most wicked and detestable of their Actions, *the Blessed Work*, and *the Lord's Work*, and while they seem'd to ascribe to him the Praise, they entitled him to the Guilt of all they had been doing.

But

But to anſwer the Enquiry. 'Tis not the Succeſs of any Event, 'tis not a Train of lucky Accidents, but the Righteouſneſs of the Cauſe, and Excellency of the End which is to be ſerv'd by any great Deliverance, that can encourage us to believe it is ſent from God. He is a God of Juſtice, and of purer Eyes, than to behold Iniquity with Approbation: He is a God of Peace and Order, and not of Diſcord and Confuſion. Whatever Diſpenſations are agreeable to the former of theſe, are worthy the Divine Being; and ſuch as he delights to be call'd the Author of: But whatſoever tends to produce the contrary Effects, tho' he permits, tho' he connives at, tho' he bears with it for a Seaſon, for Reaſons mention'd under the foregoing Head; is ſo far from his Doing, or from being warranted by his Authority, that in his own due time he will effectually reverſe it.

Let us not think, when his Providence winks, that it is unobſerving, but perſuade ourſelves that it is a cloſe, tho' ſilent Obſerver of human Actions, and treaſures up Wrath, tho' it forbears to ſtrike; till rouz'd at laſt by daring Impiety, and provok'd by outrageous Violence, the Lord awakes as one out of Sleep, and puts his Enemies to a perpetual Shame. We may reſt aſſur'd that every thing is beautiful in its Seaſon, and that God can direct the Actions of wicked, as well as of good Men to his own Glory. The Lord hath made all things for himſelf, yea even the Wicked in the Day of Evil.

Whatever

Whatever Power the Instruments of Ill have, their Commission still is limited, and they have their Bounds set them, which they cannot pass. The Devil had Inclination enough, at first, to have afflicted *Job* in his Person, as well as in his Fortune and Relations, but that he was with-held by the express Command of God: *Behold, all that he hath is in thy Power, only upon himself put not forth thy Hand.* And as willing was he, upon a farther Trial, wherein his Commission was enlarged, to have remov'd out of the World such a profes'd Enemy of the Powers of Darkness, if he had not been under such another Prohibition. *Behold, he is in thy Hand, but save his Life.*

And as God manifestly abridges the Power of the Wicked, after they have serv'd his Ends; so he sometimes lays invisible Restraints upon the Will: As he baffles the Rage of some, so he softens that of others, and takes from them the very Disposition to do Evil. A remarkable Instance whereof we have in the Case of S. *Paul*, who at first was a Blasphemer, and a Persecutor, and injurious, a Confederate with the Murderers of S. *Stephen*, and one that consented to his Death: He made Havock of the Church, and entred into every House, haling Men and Women, and committing them to Prison. And thus far the Almighty thought fit to bear with him, as well knowing that all this Wrath and Fierceness would turn to his Praise. But when he yet breath'd out Threatnings and Slaughter, when not contented with what

what he had done at *Jeruſalem*, he was going to *Damaſcus* with the like cruel Intention; this was the Remainder of his Wrath, and this was happily reſtrain'd by his wonderful Converſion.

As bad as the World is, if the great Sovereign of it did not ſometimes interpoſe to ſet things right, it would be much worſe: And if Men would but reflect on the Evils he prevents, as well as thoſe he bears with; they would not be ſo forward to ſpeak and think injuriouſly of his Providence. But that *we* may be poſſeſs'd with juſter Notions, and look back with a grateful Remembrance on the great Deliverance he formerly wrought for us, let us in the

III. *Third* place conſider that particular Act of Providence, in the middle of the laſt Century, which we are now met to commemorate; when, tho' the Wrath of Man had prevailed to an exceſſive Degree, ſo as to murder the Beſt of Kings, and over-turn the Beſt of Conſtitutions; yet it pleas'd God to reſtrain the Remainder of that Wrath, by reſtoring the Royal Family, and ſettling us again on our ancient Foundations.

When it ſeem'd good to the Divine Wiſdom, to reſtore the Body Politick to a perfect Soundneſs, to recover it from that low and languiſhing Condition, to which its ſevere and reiterated Convulſions had reduc'd it, to heal up thoſe Wounds which for ſo many Years had been kept bleeding, and to put an End to that long and diſmal

Train

Train of Miseries, in which our own Wickedness had involv'd us. When God was pleas'd, as at the first Formation of the World, to bring forth Light out of Darkness, and Order out of Confusion: And that too by such unlikely and unpromising Instruments, by working so sudden and surprizing a Change in the Hearts of some, who had been the Authors of many Mischiefs, to whom much of the Ill that had been done might be imputed, and who, but a very little time before, seem'd rather to be contriving a Prolongation and Increase of the Nation's Calamities, if greater they could have been; as to make them the Authors, under him, of so glorious a Deliverance, of settling the Kingdom in a perfect Tranquillity, uniting the Divided Interests and Factions of Men, who before were in the utmost Distraction, between their many Lords and their various Forms of Government, freeing them from the worst Consequence of habitual Sin, the almost inevitable Necessity of sinning on, and making it their Safety, where it was always their Duty, to render their Allegiance.

And such was the Case, when our late Injur'd Sovereign was so unanimously brought back to his Rightful Possessions, which, thro' a Succession of so many Years, had been detain'd from him, by the Avarice and Ambition, the Violence and Iniquity of his Father's Murderers. When the Hearts of his Subjects were turn'd to him, as one Man, notwithstanding they had been so long alienated, and tho' they had been accustom'd, after

the Example of their ſeditious Rulers, and more ſeditious Teachers, to think and ſpeak of him, not only without Reverence and Common Decency, but in the vileſt Terms of Abhorrence and Reproach.

When the good Old Eſtabliſhment, both in Church and State, was ſo peaceably introduc'd, after ſo long a Diſuſe and Interruption; and the People, who had run through ſo many Changes both of Religion and Government, were ſo generally diſpos'd to ſay of the Old one, that there was none like it: They remember'd then, with a ſenſible Regret for their paſt Follies, how dearly they had paid for their giddy Curioſity, and wanton Deſire to alter a ſafe and happy Conſtitution: How they had ſhaken off the imaginary Yoke both of Monarchy and Prelacy, and never till then were real Slaves: How they had ſeiz'd on the Poſſeſſions of both; and when they had done ſo, like other Robbers, quarrel'd among themſelves about dividing the Booty: How they had been deluded by falſe Repreſentations of their Chriſtian Liberty, and taught to undervalue Ordinances, the Bleſſed Sacrament of the Lord's Supper not excepted, the Uſe of which had been intermitted to a ſcandalous Degree; with what a miſguided Zeal they had lent a Hand to the Pulling down the Strong Holds of what they call'd Eccleſiaſtical Tyranny, and deſtroy'd all Diſcipline and Juriſdiction in the Church; and when that was done, how miſerably

ſerably they were ſometimes confounded by the Want of any Diſcipline at all: How heavily at other times they groan'd under the Severity of a much more rigorous and impoſing Church-Government, than that which they had diſcarded: How they, who had join'd in a Cry of Perſecution againſt the Biſhops, when they came afterward to be divided among themſelves, as they ſeverally happen'd to have their Turns of prevailing, perſecuted one another with greater Heat, and treated each other with leſs Indulgence, than they had even complain'd of in the Times of their Regular Governors.

They ſaw how fatally they had been miſled by the noiſy Clamour, and plauſible Pretences of ſome turbulent and unruly Men, who complain'd loudly of thoſe Grievances they meant to make heavier, and expreſs'd a tender Concern for their Liberties, when all they aim'd at, was more effectually to enſlave them.

And ſurely there is no Bondage ſo irkſom, no Chains that feel ſo weighty, or gall ſo ſorely, as thoſe which are impos'd by one's Equals or Inferiours; which was the Caſe in thoſe rebellious Times, when the Vileſt of the People had thruſt themſelves into the higheſt Stations, and, with a full Swing of Violence and Oppreſſion, lorded it over their Superiors. The Liberties and Properties of their Fellow-Subjects were arbitrarily invaded, without any

Method of Redreſs: Nay, the ſure Conſequence of ſeeking a Redreſs of their Grievances was, to be more heavily aggriev'd for ſeeking it: Juſtice was then decided by the Military Sword, and all Civil Power was at an End, or nothing at leaſt remain'd, but the Mock-Appearance of it.

Theſe, with many more inſupportable Calamities, were the Reſult of thoſe cauſleſs Jealouſies and Diſcontents, which embroil'd the Reign of the moſt gracious and indulgent Prince that ever fill'd a Throne, the moſt tender of his People's Rights and Liberties, the fartheſt from purſuing thoſe arbitrary and deſtructive Meaſures, in which his unhappy Son, by the Advice of treacherous Counſellors, was ſo deeply engaged, as to make a ſubſequent Change of the Government neceſſary and unavoidable. But no ſuch threatning Projects to Religion and Liberty were form'd under the Father's Government; His People were, or might have been the happieſt Subjects upon Earth, could they have underſtood or valu'd their own Happineſs. But a Spirit of Faction and Diſcord was gone forth; they were quarrelſome and uneaſy, they knew not why; ſomething they ſtill wanted, they knew not what; they were angry and diſſatisfied, and reſolv'd to be ſo, in Spite of the moſt condeſcending Methods that could be taken for their Satisfaction. Artful and deſigning Men knew how to work upon their Diſcontents, and fill them with groundleſs Fears,

till

till they had rais'd such a Ferment as broke out into Treason and actual Rebellion, and from thence proceeded to the Murder of the Sovereign, and Extirpation of the Royal Family: Thus far did God suffer their Wrath to prevail to their own Hurt, and make their Crime their Punishment. But when they had smarted sufficiently for their perverse Folly, and sensibly experienc'd the Difference between an easy Government, and a State of Anarchy; he restor'd the former to them by so strange and surprizing a Turn of Providence, as few Histories can parallel. An Event wish'd for by many, hoped for by few, but expected by none. A Design carefully conceal'd from any one's Knowledge by the Principal Actor, and perhaps not fully resolv'd on by himself many Days before the Accomplishment of it; but when accomplish'd, receiv'd with universal Joy, and submitted to with so ready and chearful an Acquiescence, with so little of Struggle and Opposition, as if the whole Body of the People had been in the Secret of the Restoration, and been dispos'd by some previous Notice to expect the Blessing of such a Change.

But the Disposition was from Above; it was the secret Influence of a Divine Monitor, that wrought so sudden a Conversion in them, that shew'd them the Errors of their former ill Conduct, and taught them to embrace their own Happiness and Security. How wise is God in his Counsels, how wonderful in his Works!

How

FINIS

How ſhort is human Foreſight, how precarious the Schemes of the ableſt Politicians! By what unexpected Means, in how unlook'd for a Manner are the greater Diſpenſations of Providence brought to paſs! Vain is the Strength of the Mighty, uſeleſs is the Craft of the Subtle, in croſſing any Ends, which he is reſolv'd to accompliſh, or in promoting thoſe which he is determin'd to bring to nought. Without his Aſſiſtance, neither can the Strong Man gain the Battle, nor the Swift one win the Race, nor Men of the Deepeſt Reach of Underſtanding ſucceed in their Deſigns. They may value themſelves highly on their ſuppoſed Abilities, and that Superiority of Genius, by which they are diſtinguiſh'd from other Men; they may entertain themſelves with their large and comprehenſive Views, and the Vaſtneſs of their Schemes: But when they have deliberated with the utmoſt Sagacity, 'tis God at laſt that will determine the Iſſue. He has numberleſs Ways of defeating their beſt laid Stratagems, and turning their pretended Wiſdom into Fooliſhneſs. They are infinitely more inconſiderable in his Hands, than the meaneſt Inſtrument they work with is in theirs. He can caſt them down from the moſt promiſing Height of Expectation, when they are big with vain Hopes, and think themſelves out of the reach of Diſappointment.

The trueſt Wiſdom then is that which cometh from above: The ſureſt Policy is to recommend ourſelves to the Divine Protection, to engage in

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no Designs wherein we may not reasonably promise ourselves his Favour and Encouragement. And they will ever be the best Patriots and the best Subjects, will contribute most effectually to the Welfare and Preservation of their King and Country, who prosecute all their Aims by the most honourable, righteous, and Christian Methods, and direct them to the Glory of that God, without whose Blessing on our Endeavours, whatever we take in Hand must unavoidably miscarry.

To whom, with the Son and the Holy Ghost, be ascribed, as is most due, all Praise, Might, Majesty and Dominion, both now and for evermore. Amen.

FINIS.

Sermons by the Reverend Dr. SNAPE.

A Sermon preach'd before the Lord-Mayor at S. *Paul's*, on the 30th of *January* 1709-10.

A Sermon preach'd at S. *Sepulchre's* Church, at the Anniversary Meeting of the Charity-Children, *May* 24. 1711.

A Sermon preach'd before the Hon. House of Commons, *March* 28. 1711. being the Day appointed for a General Fast.

A Sermon preach'd at the Parish-Church of S. *Mary at Hill*, on *Sunday December* 31. 1716.

A Voyage to the *South-Sea*, and along the Coasts of *Chili* and *Peru*, in the Years 1712, 1713, and 1714. Particularly describing the Genius and Constitution of the Inhabitants, as well *Indians* as *Spaniards*; their Customs and Manners; their Natural History, Mines, Commodities, Traffick with *Europe*, &c. By Monsieur *Frezier*, Engineer in Ordinary to the *French* King. Illustrated with 37 Copper Cutts of the Coasts, Harbours, Cities, Plants, and other Curiosities, printed from the Author's Original Plates inserted in the *Paris* Edition. With a Postscript by Dr. *Edmund Halley*, Savilian Professor of Geometry in the University of *Oxford*. And an Appendix of the Settlement, Commerce, and Riches of *Peru*. Translated in English, in 4*to*.

Twelve [illegible] Occasions, by the Right [illegible] Father in God, *George* Lord Bishop of *Bristol*, in 8*vo*. Smalridge

All printed for Jonah Bowyer *at the* Rose *in* Ludgate-street.

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A SERMON

Preach'd before the Honourable

HOUSE of *COMMONS*

ON

Tuesday, the 29th of *May*, MDCCXI.

BEING

A DAY of PUBLICK THANKSGIVING to Almighty GOD, for having put an End to the **Great Rebellion**, by the Restitution of King *CHARLES* II. and *Royal Family*, and the *Restauration* of the Government, after many Years Interruption.

By *HUGH TODD*, D.D. and Prebendary of *Carliſle*.

LONDON:

Printed for JONAH BOWYER, at the *ROSE* in *Ludgate-Street*, 1711.

A

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PSALM LXXXV. 1.

Lord, Thou hast been favourable unto Thy Land; Thou hast brought back the Captivity of Jacob.

THESE Words are a grateful Acknowledgement of the Mercy and Goodness of God, in having deliver'd the whole Nation of the *Jews*, from long Bondage and Captivity. At what Period of their Government the Deliverance was effected, is not mentioned in the *Psalm*; nor, certainly, to be inferr'd from the Expressions of it, which are general. Some refer it to their Freedom from that Slavery and Oppression, which the *Philistines* had reduc'd them to; when the Ark of the Covenant, *their Glory, dwelt* again *in* their Land, *Ver.* 5. Others, with more probability, determine it, to their Reduction from *Babylon*; when, according to God's Promise, by His Prophet, the Temple was Rebuilt; and, all their Civil and Sacred Liberties restor'd to them; So that, they might

might joyfully own, that *Mercy and Truth were met together*, And *that Righteousness and Peace had kissed each other*, Ver. 10.

In my following Discourse, I shall suppose this Conjecture to be true; and thereupon, that *Ezra* or *Nehemiah* was the Author of the Composition: And from the Words which I have made choice of, shew to you,

I. That the Reduction of the *Jews*, from the *Babylonish* Captivity, was an Argument of great Joy and Gratitude to that People. They had all the Reason in the World, to own the Infinite Power and Goodness of God in it, and to say, with the *Psalmist* here, *Lord, thou hast been favourable unto thy Land; Thou hast brought back the Captivity of JACOB.*

II. That the Freedom and Deliverance of This Nation, from the Miseries of a Civil War, and the Tyranny of a long and violent Usurpation, by the Restitution of the (then) King and Royal Family, and the Restauration of the Government, was a Blessing which ought always to be entertain'd by Us, and All Good Subjects, with a most Religious Duty and Thankfulness to God, for so gracious

and

and wonderful an Interpoſition of His Providence; *The Lord has been favourable unto Our Land; He has brought back the Captivity of theſe Kingdoms.*

III. When I ſhall have ſpoken to theſe Two Particulars; I ſhall infer ſomething by way of Uſe and Application, agreeable to the Feſtival we now celebrate, and ſo conclude.

I. The Deliverance of the *Jews*, from their Captivity in *Babylon*, was an Effect of God's great Mercy and Goodneſs to Them; and a Subject of extraordinary Joy and Gladneſs to Thoſe poor Captives.

The *Jews*, of All Nations in the World, had the greateſt Honours, and Privileges beſtow'd upon Them. God Almighty was pleaſed to chuſe *Abraham* Their Father (a Perſon of great Piety and Holineſs) and to enter into Covenant, and Alliance with Him and His Poſterity; upon thoſe Eaſy and (to Them) Advantageous Terms; That *He ſhould be Their God, and They ſhould be His People*, Gen. xvii. 8.

In reſpect to this ſacred Union and Agreement, They are Styled a *Holy Nation*; *a Peculiar*

culiar People; a *Chosen Generation*; a *Royal Priesthood*. To them *appertain'd*, (as St. *Paul* reckons, (*Rom.* ix. 4, 5.) *The Adoption and the Glory, and the Covenants, and the giving of the Law, and the Service of God, and the Promises: Theirs were the Fathers; and of Them, as concerning the Flesh, Christ came; who is over All, God blessed for ever.*

Yet, notwithstanding all these Privileges and Prerogatives, whenever this favourite Nation transgress'd and disobey'd those Laws and Precepts, which God had given to Them, for Their Direction: And thereby violated and broke the *Articles*, which they had enter'd into with Him: He, usually punish'd their Ingratitude and Disobedience, in the most severe manner. The many Favours He had formerly bestow'd, and the signal Deliverances which He had wrought for Them; did aggravate and increase Their Offences; and, because *they had known their Masters Will, and had not done it, they were beaten with many Stripes*, Luk. xii. 47. In Holy Scripture, how Obvious, and, at the same time, how Lamentable is it, to observe, a Jealous and Incensed God, pouring down the *full Vials of His Wrath* upon this, *His own People*, for their Idolatry? To Punish that *High-Treason*, (as I may call it,) and Open Rebellion against Heaven;

Heaven; what Terrible, what amazing Judgments are Commiſſion'd, and ſent out againſt Them? War, Famine and Peſtilence, waſte and enfeeble Them by turns. *Moabites*, *Ammorites* and *Philiſtins*, are permitted to be Lords over Them; and to treat Them, with all the Inſolence and Indignities, that a provok'd, Heathen Enemy could invent.

Joſephus (a) is of Opinion, That the Riſe of the *Jews* Calamities in the Captivity, took it's Date from their Seditious Revolt from *Rehoboam*; in advancing a Servant over the Head of his Maſter: Who, in Contempt of God and his Holy Laws, drew the Indignation of Heaven upon the People; by corrupting them in the Practice of the ſame Abominations, after his Example. It muſt be confeſs'd indeed, That the Guilt of Idolatry, is of a very poiſonous and malignant Nature; and that it many times, lies very long a Working and Fermenting at the Vitals of a depraved Government; And likewiſe, That the Example of Superiours, eſpecially when it is Evil, is of a very laſting and malignant Influence: So that, what that Learned Hiſtorian affirms, ought to have its due weight and conſideration. But then, if We look into the Writings of the Prophets and Holy Men, who lived at the very Time of

(a) Antiq. l. ix. c. 14.

the Captivity; we shall there find another more particular, and immediate Cause of that dismal *Epocha*.

To go no farther back, then the Reign of *Manasseh*; That Wicked and Ungodly King, committed so many Abominations, and laid up such a dreadful Treasure of Judgments, as was enough to Ruin and Extirpate any Nation, whatever. He *rear'd up Altars for Baal*, and *for All the Host of Heaven*; And *made his Sons to pass thro' the Fire* (a). And, to compleat and finish His Total Revolt from the *True Worship*; He Erected a Graven Image in the Temple; thereby to Desecrate and Profane *that Holy Place*; and, as much as in Him lay, to drive the Lord God of *Israel* out of it.

(a) 2 Kings xxi. 3, 4.

ver. 7.

His Sons and Successors, (All of Them, except *Josiah*, who was taken away from the Evil to come) went on in His abominable Ways; and, (notwithstanding all the repeated Admonitions and Exhortations of the Prophets to the contrary) persever'd and harden'd themselves in all manner of *Heathenish* Impieties and Profanations.

Nor were the Kings and Rulers the only Offenders in this great Defection: The Distemper was Epidemical, and all Orders and

Degrees

Degrees of Men, were highly infected with it. The Sacred Hiſtorian aſſures us of this lamentable Truth. *All the Chief of the Prieſts,* (ſays he) (a) *and the People, tranſgreſſed very much after all the Abominations of the Heathen, and polluted the Houſe of the Lord, which He had hallowed in* Jeruſalem: *And the Lord God of their Fathers ſent to them by his Meſſengers, riſing up betimes and ſending them; becauſe he had compaſſion on his People, and on his dwelling Place. But they mocked the Meſſengers of God, and deſpiſed His Words, and miſuſed His Prophets, until the Wrath of the Lord aroſe againſt his People, till there was no Remedy.* Thus, you ſee, the Poiſon was mix'd and prepared, ſome time before *Zedekiah* drank it off. The Puniſhment was determin'd; and the Deportation, unavoidable.

(a) 2 Chron. xxxvi. 14, 15, 16.

What Miſeries and Calamities this rebellious People underwent, both Before and During the Captivity, is eaſier for me to Imagine, then Expreſs. A perfect Account of them, would darken the Solemnity. And, indeed, I ſhould not ſo much as touch upon ſuch an Argument, did I not think that the dark Shadings, in the preſent Caſe, (as in our Own by and by) might improve and ſet off the bright Lines of the Deliverance.

Zedechiah (who when the *Caldæans* preſs'd hard upon the City, privily fled out of it) was overtaken, ſeiz'd and loaded with Chains. His Sons, and all the Princes of *Judah*, cruelly put to death before his Face; and, that he might never behold a leſs afflicting Scene, his Eyes were immediately put out. The Temple (which had ſtood near 500 Years, One of the Wonders of the World for Beauty and Magnificence) was burnt with Fire; and all the Veſſels and Utenſils ſacrilegiouſly taken away, and dedicated to Heathen Idols. *Jeruſalem* it ſelf, (the *City of the Great King*, and *the Joy of the whole Earth*) pillag'd, levell'd with the Ground, polluted with the Blood of its Inhabitants. The People, of all Ages and Degrees, who had eſcaped the Edge of the Sword, forced in vaſt numbers into Captivity, in a ſtrange Land: And, to take away from them all Hopes of a Return, *Chuthites*, (*Samaritans*) a mixt Multitude of All Nations, are ſent to cultivate the Ground, and take poſſeſſion of their Habitations.

Nor did their Sufferings end with their Liberty. The Uſage they met with while they remain'd Captives, was ſtill barbarous and inſolent. They were loaded with Burthens and Calumnies: Their Harps were mute, (as They complain, *Pſ.* cxxxvii 2.) but their Groans

audible.

audible. And, in this ſad and deplorable Condition, They wept out the Space of Seventy long Years, without any Glimpſe of Comfort, or Hopes of Deliverance.

But, (as We ſay,) where Man is weakeſt, there God is ſtrongeſt; and, when Humane Means are inſufficient, then the Divine Power comes in, to Our Aſſiſtance. *Cyrus* King of *Perſia*, is the Man whom God thinks fit to employ in the Reſtauration of His People. Him, he had mention'd by Name, above 200 Years before, declaring by his Prophet *Iſaiah*, *CYRUS is my Shepherd, and ſhall perform all my Pleaſure; even in ſaying to JERUSALEM, thou ſhalt be Built, and to the holy Temple, thy Foundation ſhall be laid.* (Iſa. xliv. 28. xlv. 13.)

This Great and Mighty Prince, moved thereto (as he confeſſes) (*Ezr. Ch.* i. and ii.) by the ſpecial Command of God) in the very Firſt Year of his Reign; in a moſt Solemn manner, Orders the Holy City and Temple to be Rebuilt; and All the Sacred Veſſels Reſtored; and commits the Charge and Care of the Work to *Ezra*; with whom above 40000 Captives return. *Cyrus* being dead, *Cambyſes*, his Succeſſor, puts a ſtop to *Ezra*'s Proceedings. After 9 Years Intermiſſion, *Darius* who ſucceeded *Cambyſes*, gives full Power to *Zerubbabel*

babel to finish the Undertaking: Who comes Triumphantly into the Land of his Forefathers, attended with (as *Josephus* (a) computes their Numbers) some Millions of his Own Nation. And to compleat the Deliverance, *Xerxes*, Son and Successor to *Darius*, grants to *Esdras* a Priest, whatever he could desire, in Favour of his Country-Men. He, with *Nehemiah* the Prophet, settles and regulates their Civil and Sacred Government, (as much as possible) according to it's Ancient, Divine Model.

(a) Antiq. B. xi c. iv.

And now, the wonderful Goodness and Mercy of God, having Restor'd this Captive Nation to their own Land; How does their new Liberty and Deliverance affect them? And what Signs of a Sincere and Religious Joy, and Gratitude do they discover? Hear the same *Esdras* or *Nehemiah*, articulating their Thoughts, in another Gratulatory Hymn, upon the very Subject: *When the Lord* (say they) *turn'd again the Captivity of* Sion, *then were we like unto them that dream: Then was Our Mouth fill'd with Laughter, and Our Tongue with Joy. Then said they among the Heathen, the Lord hath done great things for them: Yea, the Lord hath done great things for Us already, whereof We rejoice.* Psal. cxxvi. 1. 2, 3, 4.

And

And thus I have waited on Our Poor Captives from the Period, of Their Deportation to *Babylon*; to That, of their Reduction and Reſtitution to their own Country. I ſhall leave them Joyful and Thankful, as they are; and proceed to the next Particular, I propoſed to ſpeak to, *viz.*

II. That, as the Freedom and Recovery of the *Jews* from a *Babyloniſh* Captivity, did affect Them with a very ſenſible Satisfaction: So, the Deliverance of Theſe Nations, from the Miſeries of a Civil War, and the Tyranny of a long Uſurpation, by the Reſtitution of the (then) King and Royal Family, and the Reſtauration of the Government, is likewiſe an Argument of great Joy and Gratitude; and ought to be receiv'd and entertain'd, as ſuch, by Us, and every Good and Faithful Subject whatever.

And in This, as in the Account I gave of the *Jews*, you will allow me to look back a little into the Ancient State and Condition of Theſe Nations; and (as my Diſquiſitions may have enabled me) to Shew and Obſerve, (with all due Submiſſion,) What Our Conſtitution, both in Church and State, Originally was; and, Upon what Grounds and Foundations

it ſtood; before the late dreadful Rebellion, Overthrew and Ruin'd the whole Fabrick.

The ancient Inhabitants of this Iſland (ſo far back as any Records are extant, to give account of Them) were always eſteem'd, (notwithſtanding what Some have writ, and Others may be willing to believe to the contrary) a Generous, Hoſpitable and Warlike People. They were of the Poſterity of *Japhet*; and had not corrupted their Reaſon, nor depraved their Practice, to that degree, as Some of their neighbouring Nations had done.

The Form of Civil Government, eſtabliſh'd amongſt Them, (as may be collected from undoubted Monuments of Antiquity) was Monarchical; the very Beſt and moſt Perfect Form of all Other: A Pattern of that Rule and Dominion, which God Himſelf exerciſes over the World; which, in all Probability, they had always ſubmitted to; and, at firſt, brought along with them, from the Continent.

When the Victorious *Roman* General firſt Invaded the Iſland, he found the Natives ſettled under This Kind of Government; and in all their Affairs, ruled and regulated by Kings. And, when in the Time of the Emperours, his Succeſſors, thoſe leſſer, diſtinct Sovereigns, were forced to make their Submiſſion to the

Roman Power: They always kept and enjoy'd their own Territories and Dominions, and were ſucceeded in them by their Children and Relations, according to a Lineal, (not only Male, but alſo Female) Deſcent. *Boadicea* Queen of the *Iceni*, a Lady of the greateſt Honour and Reſolution, is a noted Inſtance of the truth of this.

After the Receſs of the *Roman* Legions; Our *Saxon* Anceſtors preſerv'd and kept up the ſame Form of Adminiſtration; and endeavour'd to ſecure and ſtrengthen their Pretenſions, by Leagues and Alliances with the ancient Inheritours of the Sovereignty. He who is commonly known by the Name of *Conquerour*, had a better Argument for his Acquiſitions, than the Length of his Sword. And, ever ſince His Time, the Succeſſion of Our Monarchs, tho' it has frequently been limited and reſtrain'd to particular Perſons, as, no doubt, but for Great and Important Reaſons it might be, yet it does not appear by Our Annals, that it ever was, for ſo many Centuries, totally broke and diſſolv'd; and transferr'd to an Inferiour, Ignoble Perſon or Family, who could have no Right or Pretence to a Royal Inheritance and Supremacy; as was the Caſe in the Time of the Uſurpation. And this is a Short Hiſtorical Repreſentation of the

Frame and Model of our Civil Polity, before it was pulled down and laid in the Duſt, by the Violence and Injuſtice of a moſt Unnatural Rebellion.

In the next Place, it is my Duty, and it may be more Expected from me, that I offer a Word or two in favour of *The Houſe of God*, and Preſent you with a Proſpect of *that Beauty of Holineſs*; That Perfection of Doctrine and Diſcipline, which ſhone out in the Churches of theſe Nations, when the black Cloud of *Schiſm* and *Sacrilege* aroſe, (at firſt, no bigger than a Man's Hand) and over-ſpread and obſcur'd all their Luſtre.

'Tis no Indifferent Thing, to what Sort of Church-Government We ſubmit Our ſelves. Where God has determin'd and ſettled the Form, there 'tis Our Duty and Obligation to Comply and Submit to it. Now, ever ſince Our Bleſſed Saviour Aſcended into Heaven, there has been, in His Church here upon Earth, an Eſſential Difference and Subordination amongſt Thoſe, who *Miniſter in Holy Things*; and This, by vertue of Their Commiſſions receiv'd (Originally) from Him and His Apoſtles. Biſhops (Overſeers of the Flock of *Chriſt*) ever had Power and Superiority, over Presbyters or Elders, and exercied a peculiar Authority in Ordaining and Conſtituting

fit

fit and able Persons to succeed in the Sacred Ministrations; which Presbyters, (by Themselves) never had, never pretended to. This is evident from the Verdict of Holy Scripture, and the unanimous Testimony of Ecclesiastical Antiquity: And, no One who considers the Matter, with that Candor and Attention that is due to it, can ever so much as doubt of the Truth and Evidence of it.

Under the Form of Episcopal Government, and, chiefly, By the pious Labours and Endeavours of Men of the Episcopal Character, Our Predecessors of these Nations receiv'd the First *Glad Tidings of the Gospel*. And, sensible of so inestimable a Benefit, they *walk'd worthy of their Profession*, and improv'd all Occasions and Opportunities for the Honour and Advantage of it. Long before the Encroachments and Usurpations of the Bishops of *Rome*; long before they took upon Them the distinguishing Name of *Pope*; the *British* Churches were eminent for Purity and Perfection of *Christ*'s Holy Religion. Their Publick Devotions was perform'd in a Language understood by the Congregation; *Transubstantiation* was openly disapprov'd, and preach'd against; Images disallow'd; The Doctrines of Purgatory and Invocation of Saints, perfectly unknown in Their Assemblies; and, in a